

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, AUG. 16, 1906.

NEW SERIES VOL. VIII. NO. 33.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906

Cash by Nov. 1, 1907

Cash by Nov. 1, 1908

Cash by Nov. 1, 1909

Cash by Nov. 1, 1910

Name

County

Post Office

Church

The great German Theologian and Church Historian, Prof. A. Harnack of Berlin University, will take part in the opening of Carnegie Institute at Pittsburg in 1907.

The Watchman of Boston announces the appointment of Helen Keller by the Governor of Massachusetts as one of that State's commissioners for the blind and says "the appropriateness of the appointment is fairly thrilling." Miss Keller was born in Alabama.

Saron, a country church in Holmes county, has kept up a good custom for many years and one worthy of universal imitation. Once every year its members with their friends meet, clean off the graveyard, and fill up the sepulchers.

Jesus said to his disciples, "I will make you fishers of men", and promised them that they should "catch men", take them alive. The intense desire, the patient and persistent effort of fishermen is to land fish. They are never content merely to be fishing.

The Press intimates that the Nobel Peace Prize, which would have been awarded to Secretary John Hay had he lived, will be voted to President Roosevelt next November for his part in bringing about peace

between Japan and Russia. The award will be eminently fitting.

The demands of pleasure and recreation are forcing an ever increasing number of men and women to Sunday toil. These will one day demand their right, and we shall be forced to follow France in enacting a law compelling one day's rest in seven.

A good illustration of the relation of faith and works is that of a fountain and its stream. The fountain is not the stream, neither is the stream the fountain. Yet there can be no fountain where there is no stream, neither can there be any stream where there is no fountain. Where one is there is, there must be, the other.

Under the call of Bishop Walters of the African Methodist Episcopal church, a council of Afro-Americans will meet soon in New York City to make preparation for bringing before the Federal Supreme Court the constitutionality of Southern State legislation affecting the Fifteenth Amendment.

"The college is always asking for something." That is true, and for the good reason that it is always giving something. Think what it has done for Baptists in Mississippi, and for the whole State in every department of activity! Then, lift up your eyes, see its bright prospects of greater usefulness, and thank God for the privilege of enlarging this beneficent fountain.

Perhaps it is a fact that there is a painful dearth of young men entering the gospel ministry, as is rather lustily claimed. It may be accounted for by that other plainly patent fact of the ruthless shelving of the older ministers to make way for the younger, and thus leaving the elder men unemployed and in indigent condition. Young men may not like the hopeless prospect.

The Christian who persistently exhibits an unforgiving spirit, even when amends are not made, is little less than a stumbling block in the way of sinners. He is salt, to be sure, but salt that has lost its savor; a light, it may be, but one that is under a bushel, and not on a candle-stick; a witness, forsooth, but one whose testimony is little worth in the court of common life.

What though you be sprung from a noble ancestry, is it to keep you from being classed with the "common herd" of hoodlums, if you show the low-born instincts and meanness of an exacting and unforgiving spirit? You may have the prestige of worldly success, and hoard of wealth, but all good men will see the sinister spirit that is in you, and will watch you, and bad men will say, "I am good as he," and make no mistake.

Recently upon the insistence of a Roman Catholic Archbishop, the British Governor of the Island of Malta suppressed revival meetings on that island conducted by Rev. John McNeill. But the Irish Protestant

members of Parliament have secured instructions to the Governor that "there must be equality of religious rights on the island." Why cannot Rome be satisfied with that which is accorded all others—protection but no help?

"The salt of the earth" and "The light of the world" is the Master's designation of the value and utility of His people. Light gives life and salt preserves. God's people are to give out the light of real and consistent lives, a reflection of the Master's life, and then by association and helpfulness promote the conservation of all Christian forces and life. Such evangelism is far more effective and salutary than so much slushy preaching.

The birds make for themselves nests in the leafy forests, in the thick hedges, and in the safe hollows of the trees and rocks. When the storm arises they flee before it to those familiar resorts of safety and comfort, and there abide till the tempest has passed. Even so the Christian finds for himself safe and comfortable places among the promises of God's word and beneath the sheltering wings when storms arise to which he flies for safety and peace.

"A New Testament preacher is one who preaches the New Testament", is well and wisely put; but like the Lord of the New Testament he would do well to show that the "New Testament" is the fulfillment of the "Old Testament" in all its promises, prophecies and symbols, else there would be an impassable gulf between the old creation and the new. The two unconditional promises of the Old—the gift of the seed of the woman and that of the Holy Spirit—are fulfilled in the New.

And now Judge Lindsey of Denver says the Press is mistaken in reporting that he had "refused an offered gift of \$5,000,000 from John D. Rockefeller for the endowment of a national organization for the betterment and protection of children"; that Mr. Rockefeller "had made no such offer, and that if he had made it he would gladly have accepted it." The Press should see to it that what it reports as new should be true. Did it mean in this instance to direct attention to a needy and worthy charity, and indirectly seek a gift from the great philanthropist?

"Greed", though a word of unlimited mean suggestiveness, is nevertheless the most appropriate to define the capacity of commercial lust. It is more like the ravenous appetite of hungry cormorant. It will take in whatever and all that is eatable. It actually seems to be a common heritage of the race, and must be the remains of barbarism in our Christian civilization. To take advantage of a confiding man's ignorance and grab 25 per cent. more than is due and call it "business", is one of the tricks of trade with greed while posing as a high-toned Christian.

Aug. 16, 1906.

Several Things.

Dear Bro. Bailey:

In response to your invitation, I send some notes from this part of the Lord's vineyard. I entered upon my work as pastor of the Baptist church at Sardis, June 17th. I find here a splendid people to serve. This church is growing in interest and members all the time. My purpose in coming to Sardis and to Mississippi, is to try to aid my brethren in extending the Master's kingdom.

Just 19th I preached the funeral of Bro. Robert Bruce, who died of consumption in Memphis and was brought here for burial. He leaves a wife and two small children. July 3rd I preached the funeral of Sister Margaret L. Hill, mother-in-law of Bro. Bridges. She was nearing her 80th year, and died of apoplexy. The going of her spirit closed a long and useful life on earth. July 10th I went to Union to aid Pastor Howell in a meeting. We had two services today, with dinner on the ground, and no service at night. The meeting continued eight days, with large crowds and good interest at every service. Union church is noted for her unbounded hospitality. I preached eleven sermons. At the close of the meeting the pastor baptized seven into the fellowship of the church, with more to follow.

Sunday, Aug. 5th, I ran down to Batesville and preached at 11 o'clock and baptized converts of the recent Hill meeting. Batesville has enjoyed the greatest revival in its history. The religious spirit has been greatly quickened and the entire membership of the church seems anxious for work. They have no pastor at present. The death of Bro. Lomax left them without an undershepherd. They very much need a faithful, consecrated pastor right now. I am praying the Lord of the harvest to send one of His servants to them.

The church here has shown her kindness in voting me a month's rest, which I gladly accept. The time will be spent in my old Kentucky home. I will return for work Sept. 1st.

Brother Bailey, come to Coldwater Association; also come to Sardis, and I assure you a royal welcome.

Sardis, Miss.

J. A. McCORD.

The B. Y. P. U.

On the 7th page of your issue of July 19th in the B. Y. P. U. column, I find this remarkable statement: "Our Mississippi Convention does not believe in B. Y. P. U. work. What is a little bob tail report at the tail end of the Convention amount to? Nothing whatever." This is remarkable because it does not present the facts in the case, and because of the spirit with which it seems to be timed.

1. First of all, the Convention has never expressed any but the heartiest approval of the B. Y. P. U. work. One will search the records of the Convention from the inauguration of the B. Y. P. U. movement to the present time in vain for an adverse deliverance on that organization and its work. It is natural that there should not be, since the men and women who compose the B. Y. P. U. Convention also constitute a large element in the membership of "our Mississippi Convention", and take large part in shaping the policies and giving expression to the beliefs and disbeliefs of that body. Why

should "our Mississippi Convention" do more than to express its hearty good will towards the B. Y. P. U., or to give unqualified approval to its work? These two organizations bear no organic relation to each other. And, until there is an organic relation between them, the "Mississippi Convention would violate good ethics should it presume to offer assistance, either financial or otherwise, to the B. Y. P. U."

2. So far as the report on B. Y. P. U. work coming in "at the tail end of the Convention" is concerned, that matter was not arranged by the Convention proper, but by a committee on order of business. And if this committee in its wisdom saw fit to put this "little bob tail report at the tail end of the Convention", its conduct can be justified by both good ethics and scripture. Why should the children, yea, even Baptist Young People who ought to be the best bred of all children expect to take seats at the first table, or to have the uppermost places at the feast? It would be rude for the child to sidetrack the business of his father to make first place for his own. I submit the question: Was it not generous in the convention to give a place and hearing to a report on work not its own?

3. In the last place, if the report on B. Y. P. U. work was "a little bob tail report", it was written and presented by one who is high up in the ranks of the B. Y. P. U. Convention—even one of the Vice-Presidents of that organization. Verily, it does seem that "our Mississippi Convention" gave the B. Y. P. U. a splendid opportunity to hand in more than "a bob tail report", and if they did not make use of the opportunity it is no fault of "our Mississippi Convention". The facts in the case are, that the report on B. Y. P. U. work was appropriate in length and well written; and its discussion was as lengthy and thorough as any report submitted to the Convention. Wait and see the report in the Convention minutes.

The whole thing is a serious charge against the Convention and a reflection on the writer of the report.

JOHN P. HEMBY.

Some Things.

Many of your readers will remember that while pastor in Mississippi in 1888 I had to give up my pastorate on account of a serious throat trouble. Since that time I have not been in the pastorate more than three years in succession, and then would have to drop out to rest my throat. But when out of the pastorate I have tried to so use my time as to glorify God and be a blessing to my fellow-men.

Much of the time I have given to Colportage work, selling the Moody Colportage Library. There are more than one hundred volumes in this excellent library, and the books sell at the small sum of 12 1/2c each. Some of the best things Spurgeon and Moody ever wrote are in these books. Then there are other authors, among the best writers of this and the past century.

I have been in the work now about one year since I gave up my last pastorate, and I have sold not less than twelve or fifteen thousand of these books. I am trying to get a large number of brethren to take from one to five dollars' worth of these books to circulate among the people, and thus do missionary work at home. Some have taken as many as one hundred of the books.

I was in Ft. Smith, Ark., selling these

books on July 3rd, and that evening I took supper with Bro. Pate, a true old Mississippian, and I mentioned the fact that the Mississippi Baptist Convention met in Vicksburg the next day and how I would like to meet with the brethren once more. Young Dr. Pate said you ought to go. I told him I could not as I had just spent the last money I had on my family and for books. He turned to his sister, Miss Olive, and said: "Sister, haven't you some money with you?" She said, "Yes, sir," and as soon as supper was over the good Doctor handed me a bill with orders to take the first train out of Ft. Smith in order to reach Vicksburg the next night. I obeyed and reached the Convention Wednesday night just as they were ready to adjourn. I did not get in in time to report myself a visitor from Louisiana, but I was there all the same, and what a joy to meet so many of my friends once more! Quite a number of the dear brethren, prominent in the Convention when I lived in the State, had gone home to glory, but I rejoiced to see so many young men who had come in to take their places. The rapid strides the Baptists have made in the past dozen years is a cause of great thanksgiving to God. In fact, the whole State seems to have waked up, and there is progress on every hand.

Now that I am over here, I think I shall remain a few weeks or months, and possibly I may come back to dear old Mississippi. My throat is so much improved I think I shall take a pastorate soon, if the Lord so directs.

Yours fraternally,

J. D. JAMESON.

An Announcement.

I have recently reached home from West Africa, and shall be compelled to remain in this country on account of my wife's ill health. I do not want to be idle while here, but wish to be moving among the churches, presenting to them our work. I am prepared to give lectures on our work, illustrated with magic lantern pictures, or without the pictures, or both, as may be desired. I want to see the brethren and talk to them of our work, in every way and in any way that I can help them to see and feel our work. Churches wishing me to visit them please write me at Roseland, La., and I will fix dates, arranging it according to location of churches so as to take a number of churches in one line of travel, so as to make traveling expenses as light as possible.

So far as the brethren can meet my traveling expenses, it will save expense to the Board, but let no one hold back on account of this. These expenses will be met in some way.

Hoping to hear from you,

I am yours in Christ,

C. E. SMITH.

Roseland, La., Aug. 1, 1906.

The Hermanville Meeting.

We have had a great meeting. Our help was the Holy Spirit. The preaching was done by myself and the members of the church. The church was in a very sad condition spiritually. It was our purpose to have a church meeting mainly. The Spirit came in great power upon the church. It was a Holy Spirit revival. Ten were added

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to the church upon a profession of faith and three by letter.

Last night the house was filled to overflowing. The Holy Spirit seemed to brood over the great congregation and a solemn stillness pervaded the entire service. Then to climax it all one of the best young men in Claiborne county, Mr. T. C. Foster, heard the call of God to the work of the gospel ministry and was licensed to preach by this church. He will enter Mississippi College this fall, and will be heard from. I don't know how to behave myself. I am shouting happy. To God be all the praise.

W. S. ALLEN.

A Good Meeting.

Our protracted meeting at Tangipahoa church, six miles west of Summit, began on Saturday before the fourth Sunday in July and continued through the following Friday.

Rev. E. Gardner of Berwick, Miss., did the preaching, to the delight of all who heard him. In his characteristic style, Bro. Gardner preached the gospel in simplicity, purity and power, and the Lord greatly honored His word. Under the influence of the preacher's sermons, the hearts of Christian people were made to rejoice, and "the Lord added to us daily such as were saved."

The church experienced a glorious revival and received into her membership twelve souls; one by letter, one restored and ten baptized.

Bro. Gardner is a good and faithful preacher of God's word, and by his faithful work in our midst greatly endeared himself to us all.

Tangipahoa is a good church. This is my fourth year as pastor here, and the work grows more pleasant all the time.

We praise God for his goodness.

Fraternally,

T. J. BARKSDALE.

Smithdale, Miss.

Itta Bena.

Since coming to this place ten months ago I note some progress in our work. Our regular services have been well attended; Sunday school has been growing under the supervision of Prof. M. M. Phillips, and our prayer-meeting, from all reports, has been above the average for the years previous. I'm sure our average will run 18 or 20 for all the year, and that is counted good for a Delta town of this population, and church with a membership of 80 in sight.

Unless there is some change from present circumstances, I'll be open for work after Oct. 1st, 1906, as Mr. Cooper has been called to begin June 1st, 1907, and I'm to supply until then, or they have called me until that time, but I'm not yet inclined to think it best to accept the work.

Not until a few weeks ago did I find out that I was acting as a supply for this year. However, for this year I'll let it pass. I thought I would let the brethren know why I went away should I not remain after Oct. 1st, 1906.

I will go to "Walter Hill, Tenn." the 8th or 9th of August, and will be there until the 1st of September, and then come to Corinth, Miss., and remain there until Sept. 4th and then return to my home here.

I trust that the brethren shall have good meetings during the summer. My time away

from here will principally be spent in meetings.

Fraternally,

W. G. MAHAFFEY.

Aug. 2, 1906.

Vardaman.

Vardaman is on the Okolona branch of the M. & O. railroad, 9 miles west of Houston. Our church was organized about a year ago, with 8 members. We have no house of worship, but have raised money to finish paying for our lot and have about \$400 in cash and subscriptions to begin building. Our beloved pastor, E. E. Thornton, delights in raising money, so in the near future we expect to have a house, if not completed, ready for service.

Our first series of meetings has just closed. Pastor Thornton did the preaching the first week, while Bro. J. R. Nutt of Ackerman did the preaching the last 5 days. Services were held in the school building, which was not large enough to accommodate the crowds, especially at night. Miss Josie Crawford of Houston played the organ. She is a good organist and a sweet singer, and we feel that her being with us has been a blessing to us. Bro. Nutt's work was appreciated and the church could not think of letting him "go empty handed."

We feel that a great work has just begun. As a result of the meeting, 32 accessions to the church, 8 by baptism.

Yours fraternally,

J. EDGAR POWELL.

D'Lo.

A Great Revival at D'Lo.

Evangelist J. H. Lane began a meeting here last Sunday, and we have had as great a revival as any that has been in Mississippi. The Oxford meeting not excepted.

The town and surrounding country for ten miles have been under the influence of the meeting. A large saw mill shut down to allow the hands to come and join, and every business house in town closed for services. We had fifty-six accessions, among them some of the leading people in this town and county. If Evangelist Lane comes your way, go and take all on the place and hear him. He will do you good.

E. E. SHIVERS.

Protracted Meeting at Jerusalem.

The pastor began the meeting by preaching the sermon on Saturday before the fourth Sunday in July. Bro. S. G. Pope, a ministerial student in Mississippi College, was with us from the first and began some very acceptable preaching Sunday and continued to do so for twice a day until the meeting closed Thursday.

The pastor and a number of the members had given expression to the desire that we might get for our help a man who had been some years in the ministry and who had large experience because of the sad condition the church had gotten into in the past few months. We found, however, "Man proposes but God disposes." All were delighted and well pleased with our brother's preaching, which was scriptural, clear and forcible. His explanations and illustrations of the plan of salvation and Christian duty were so telling that even small children were deeply impressed with his preaching. My

conclusion was that he was a man who lived near to God in prayer.

The visible results were the settling of the trouble which so completely threatened the peace and prosperity of the church and the receiving of two girls for baptism. Bro. Pope is slated for several other meetings. I am sure no one will make a mistake in getting him to help in a meeting. His headquarters is Clinton.

The pastor,

JOSEPH JACOB.

Gillsburg, Miss.

Central Church.

We have just closed our annual meeting of 7 days' duration at old Central church, which was the best ever known in its history. Bro. J. G. Murphy of Silver City for four days faithfully and earnestly preached the gospel, greatly reviving our spirits and winning the hearts of our people; after which the meeting was continued until the following Sunday night by our beloved pastor, Rev. B. F. Miller.

There were 23 additions to the church; 5 by restoration, four by letter, and thirteen for baptism.

We predict a brighter future before us and give God the glory.

VEVA TOOMBS.

Two Meetings.

The meeting at Antioch, in Rankin county, began on the fourth Sunday in July. Bro. Bryan Simmons of Columbia assisted. I am confident that few people in Mississippi known anything of Bro. Simmons' ability as a preacher. He is one of the most charming gospel preachers that it has been my privilege to hear, and withal one of the most lovable men. My people were delighted and lifted upon the very hilltops. The church was greatly revived and five precious souls added to the membership.

D'Lo.

D'Lo is a small town on the G. & S. I. railroad, twenty-nine miles south of Jackson. In this community I first saw the light, and twenty-one years later was born again and soon thereafter ordained to the precious work of the ministry, and now for near five years I have been trying to serve them as pastor. Of course, I greatly rejoice over every indication of God's favor.

Bro. J. H. Lane of Magnolia did the preaching in his own unique way. There were some peculiar features about this meeting. The preaching was largely to the church, and very few propositions were made. The doors of the church were opened only about half the time; but it was evident from the very beginning that the Holy Spirit was working. A week of prayer had been observed and much work had been done; and in five days the revival swept the town and surrounding country; saw mills were shut down; stores were closed and young men and boys went out and brought in a great number of log men. A systematic canvass of the town was made and people who had not been to church for years were induced to attend, and some of them converted. Fifty-seven were added to the membership, forty-three by experience.

I desire to heartily recommend to any pastor desiring good, safe evangelistic work our own J. H. Lane.

The church indicated its appreciation of his work by presenting him with a purse of \$102.15.

C. E. WELCH, Pastor.

The Baptist Record.

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T. J. BAILEY, EDITOR AND MANAGER.

H. F. SIMMONS, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop a card. It is expected that all arrears will be paid up before ordering paper stopped.

Editorial notices, whether direct or in the form of resolutions, of 150 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink. No communication will be printed unless it is accompanied by the name of the author.

For a change of post office, do not fail to make notice from which and to which the change is to be made.

The Church, the Baptists and Sunday School Literature.

By Prof. Mayfield.

My Dear Bro. Bailey:

Some of us have been looking up to Mississippi Baptists so long, and have been delighted to be taught and guided by them in the doctrine of the gospel so long, that it is with much reluctance that protest is made at this late and bright day of our denominational greatness and prosperity. The very thought of it is somewhat remorseful, and seems like a young man attempting to insult a wise parent, etc. Then, some would say, "Don't do it!" But then, what if the parent should be in error, or misinformed, should he not be called, reverential, to give reasons for his teachings, or revise his conclusions? The writer modestly thinks so, and consequently asks for "more light" on these important subjects.

It seems that the work of scholars is about finished on the act and subject of baptism. It takes a very bold, ignorant man to assert, in our day, that immersion of believers is not Bible baptism. Baptist warriors, in many divisions of the army, have fought desperate battles, gained glorious victories, and almost completely routed our friends the enemy (Christian Protestants) from the field on that subject. Baptist unanimity on that subject is rapidly tending to perfection. But what about the enormous amount of misinformation among our people, either finished or half-educated, or in the ignorance of youth, on the New Testament institution of the church? Why can we not have a scholarly unanimity on that important subject also? The average Baptist conception of the church is a combination of Catholicism, Eastern Protestantism, and Bible (Baptist) truth. Our ministers, teachers, college and seminary professors, editors of religious papers, and writers on our Baptist Sunday School Lessons should not content themselves with old, threadbare interpretations, and all-concealed conclusions on the New Testament church. They should not lag behind but be contented with anything less than the very best scholarship of our age on that subject. It is all coming this way,

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brother! Certainly, the invisible church of Jesus would have been His church in Hades, the invisible world of departed spirits! The very opposite of what He said it should be. Your writer on the Sunday School Lesson of June 10th, in my humble judgment, gets the Rock alright, but he limps sorely on church. The editorial on "The Confessed Lord and His Confessing Disciple," was excellent, except skillful dodging on the great institution. Prof. Geo. B. Eager's Notes in the June Convention Teacher are not more fortunate. Still our youth have to wait another generation for the whole truth on the church.

The professor is satisfied with the Record's view of "the rock" in Mat. 16:18, that the foundation of Christ's church is not an idea, a confession of faith; but that petrine, rock-like, character which is produced by the personal acceptance and open confession of the Messiahship and Deity of Jesus, revealed by the "Father which is in heaven," and that Jesus spoke to Peter as representative of that character. In other words, that Christ's church is built upon, made up of, regenerated men and women.

But the professor protests against the teaching of this paper concerning "the church," thinks it "sorely limps" and "dodges" the issue, and then asks for "more light." The Record may be lame in its interpretation of scripture and statement of doctrine. It does not claim to run smoothly. But it denies the charge of dodging or craftily evading an issue.

The term church is most commonly employed in the New Testament to denote a worshipping assembly, a local congregation, as the church at Corinth, the churches of Galatia. It is used in this sense about ninety times. These churches have locality, officers and ordinances. The Record believes that our Lord gave his disciples instruction as to their organization, polity and mission in his teaching between the resurrection and ascension concerning his kingdom (Acts 1:3); that the Acts of the Apostles in the establishment of churches is an inspired commentary on that institution; and that Baptist churches conform to the Apostolic model. But Jesus did not refer to these local congregations, or else he would have said "my churches." Besides, they have long since ceased to exist, and Jesus promised perpetuity to his church.

But did not Jesus refer to those congregations which are united in the belief of the doctrines which he taught and in the observance of the precepts which he enjoined, though not confederated under one form of government, and is not church synonymous with that kingdom which Daniel said the God of heaven would establish in the days of certain kings? The Record believes in the perpetuity of such congregations, but not that Christ referred to them in the passage under consideration.

In the New Testament the word church evidently stands for the people of God, all true disciples, in all times and places. We call this the spiritual, the universal church. It is "the general assembly and church of the first born whose names are written in heaven." This is the body of Christ of which all true Christians are members. In it there is no peril of perdition. Out of it there is no possibility of salvation. It is composed only of the regenerate. It includes all the redeemed. The Record believes that this is the church built upon the

rock, and whose perpetuity Jesus promised.

Now, is there, has there ever been, an institution on earth answering to this one, universal, spiritual church? Rome makes the claim for herself and accepts the consequences. Jesus made Peter pope and gave him and his successors in office supremacy of authority in the church and sovereignty over all Christians. In this church there is no peril of perdition. If any one is saved out of it, it is because of God's gracious and merciful condescension in departing from his regular method.

If others make such a claim surely they do not accept the consequences which Rome assumes and announces. It is difficult to understand what others mean when they speak of "the church" now on earth which Christ organized. It is easy to comprehend what is meant when one speaks of "the churches" which he established through the Apostles. To organize is to arrange the parts of a complex body for service, stating its purpose, forming its constitution, fixing its laws, appointing its officers, etc. We do not find in the New Testament any account of such personal, formal action on the part of Jesus.

Concerning Publishing Obituaries and Marriage Notices.

In spite of our regulations about the number of words in obituaries and marriage notices, which we will print free, brethren will persist in sending for publication in our columns an excess of words. Brethren, will you bear in mind that the regulations printed and standing on our editorial page relative to printing such notices are our rules? One hundred words in an obituary and twenty-five in a marriage notice will be printed free for anybody. One cent will be charged for each word in excess. If the required amount to cover excess of words does not accompany the copy the notice will not be printed. Do not write a notice and ask us to cut it down, if too long. We will not do it. We do not know what to leave out, and might leave out the most essential part. You can count. So please count the words and send with notice the required amount. If you do not, the notice will not appear, and you need not expect us to write you about it. Henceforward we will open no accounts for printing death and marriage notices. We have some on hand now too long to get in free.

A memorial service was held in the First Baptist church on the first Sunday in the present month, in honor of the senior deacon, Captain J. T. Buck, who was recently called from his labors to his eternal reward. The congregation was large and very solemn. Our loss is great and all felt it. A valuable man has fallen.

Rev. J. P. Culpepper is enjoying a well-earned vacation at Biloxi. His family are with him, and all taking a needed rest. He will assist his brother in a meeting at Stonewall the latter part of the month.

Rev. M. R. Cooper, pastor at Stillwater, Okla., is back in Mississippi on his native heath, holding meetings with several pastors, during his vacation. The Lord is blessing his labors.

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A Word About Reporting Meetings.

We are according very large space in this issue to reports of meetings, and yet several will have to lie over another week, or longer. First of all, we wish it distinctly understood that we are anxious to get reports of what the Lord is doing among us. Of the reports we receive, many are good, some excellent, but quite a number are entirely too long for our limited space or to be read. After this the shorter reports will appear first, and the longer ones will have to lie over until we have space for them. It would seem that a fine meeting could be well reported in one hundred words. And then again, two or three "have taken in hand to set forth in order a declaration of those things" which occurred during a meeting. Let the pastor and deacons and the assisting brother have an understanding as to who will write up the meeting. Please do not take the time, nor ask the space, for an eulogy of the visiting brother. If he is all you say he is, he does not need it; and, if he is not, you ought not to say so. But, if some will write lengthy accounts of meetings, they will have to wait till we can publish them.

At Zion Hill.

Here we had a glorious meeting, and to God be all the glory. The meeting began on the first Saturday in August and closed the following Thursday with my brother Charley doing the preaching, with the exception of three sermons, which were preached by the writer. This is a noble church. The members feel it their duty to help win souls to Christ. As a result of the meeting twelve were received on a profession of faith in Christ, and one by letter. To God be all the praise.

R. R. JONES.

More Meetings.

Williamsburg, 3rd Sunday in July.
Here Bro. G. S. Jenkins did the preaching. Circuit court had been in session two weeks, and to the disappointment of preacher and people, continued through the meeting. But despite all this we had a good meeting. Great interest was taken in the Bible reading which Bro. Jenkins so successfully conducted. Seed was planted, and in due time we shall reap the harvest.

Pilgrim's Rest, Copiah Co., 4th Sunday in July.

Here we had nothing in the way except Chautauqua, which kept some from attending.

Bro. N. R. Stone, a recent graduate of Mississippi College, did the preaching. He came fresh from the great meeting at Chunky and the Spirit of God was with him. By earnest prayer and faithful preaching, the people turned their faces toward Jesus alone, and God gave us one of the most gracious meetings we ever attended. We closed Friday with ten accessions that day—nineteen in all, fifteen for baptism.

Fellowship, Jefferson Co., 5th Sunday in July.

Bro. B. L. McKee was with me at Fellowship. There are not many people living in this section, but as those who came scattered the news the congregations increased. The people listened earnestly to the great doc-

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trines of God's word as they were so clearly and forcefully presented. The church was greatly revived by this gospel feast and she was loath for the meeting to close, but other appointments forced us away. Miss Dora Winters of Bessemer, Ala., who was visiting relatives in the community, served as organist, and we all enjoyed singing the old songs of Zion. There were two accessions. Meeting closed Friday.

Yours in the work,

C. E. BASS.

McComb Matters.

Our pastor, Rev. E. D. Solomon, preached his first sermon for us on Jan. 1, 1905. Since that date we have gained or added to this church 231 members, which shows the results of faithful leadership. Rev. Otto Bamber of Wesson held a meeting for us in April, and about 80 accessions to the church was some of the visible results. Rev. T. T. Martin was with us in June, and the results surely will measure largely when disclosed in eternity. May God continue to bless him in His work.

Our Sunday school has prospered much during the last 18 months. We now have on roll 363 names, and the average attendance is very good. Average collections for last 12 months, \$14.03. Our superintendent, Dr. O. B. Quin, is largely a responsible party, for the success of our Sunday school. He is always on hand, not having missed a single time this year, and we commend him in his faithful discharge of duties, his spirit of earnestness and zeal. Verily, he shall have his rewards. We should not pass from this part of the work without mentioning the name of our faithful secretary, Bro. Wyatt, who does his work with such promptness, accuracy and neatness, and his place is at all times filled without calling another pro tem. We also have a faithful band of women that have done much for the cause here. They have raised nearly \$3,000.00 already paid in, on the building.

We had the pleasure of listening to Rev. S. J. Parish of New Orleans not long since. He gave us two very impressive and instructive sermons. We feel that the Baptists have gained much by this man of God having studied the word prayerfully and under the guidance of the Holy Spirit has cast his lot among us. May he yet have a long life before he is called to pass through the gates into the city to receive his rewards and reap the joys of eternal life.

Our pastor and Rev. Otto Bamber expect to hold a tent meeting twelve miles west of here on the Liberty-White railroad at the village of Glading on or about the 4th Sunday in August. May their labors be crowned with success.

Fraternally,

J. H. AYCOCK.

Dr. J. B. Gambrell writes these good words in the Missionary Worker about Mississippi Baptists:

"It was good to see at the Mississippi Convention the fruitage of the labors and sacrifices of a generation ago. Then our college was deeply in debt and prostrated by the war. A few men locked shields, joined forces together to take care of the Baptist cause. To save the college scores of men gave down to the last dollar every year. Now the institution is taking on great strength. There were 375 students last year. They have \$106,000 in-

vested endowment, and President Lowrey is leading in a movement to add \$20,000 to the endowment and to secure \$100,000 for building, equipment, etc. There is not a shadow of a doubt that he will succeed. The college saved has helped to save everything else. Our Baptist people are doing gloriously in that State. After an absence of twelve years it was good to be in their midst again.

There are Baptists in Texas who will not give one dollar to our educational institutions, and yet would scorn the idea of calling an untrained preacher. Some of the poor preachers and renters of Texas will educate the preachers, who in their day, will preach to the grandchildren of the richest men we have. The rich men ought to see their opportunity, but some of them do not."

All who wish to avail themselves of a trip to the Orient next year, visiting Egypt and the Holy Land and parts of Europe, returning by way of Rome to attend the World's Sunday School Convention, by referring to B. F. Riley, can make favorable terms.

He is requested to look after those in the South who may wish to take this charming and marvelously cheap trip. It is the cheapest and most attractive trip ever offered. There are a few tickets at \$400 and a number of single berths at \$500, which amounts include all expenses of the trip.

Complete information given, and literature furnished on application to B. F. Riley, Houston, Tex.

The First Church, Jackson, on last Lord's day, elected Bro. A. H. Longino Sunday school superintendent, to succeed our lamented Bro. John T. Buck, who went home to God last week. This is two promotions our brother Longino has had since he was made Governor—one to the deaconship and the other to the superintendency of a large Sunday school.

Evangelist Frank M. Wells is resting a few weeks at Hot Springs, Ark.

Bellefontaine, Miss., 7, 24, 1906.

It was my privilege to help Bro. Mize in a meeting at Oak Ridge church in Coahoma county commencing on the third Sabbath in July. The Holy Spirit was present in great power. Every service was good, but on Thursday night the meeting reached the climax. Christians were made to rejoice, and many asked for prayer and we believe that many were saved. Eight were approved for baptism, when I left the meeting on Friday. Bro. Mize knows how to make a visiting brother feel at home. Noble pastor, noble church. On my return home I stopped off at Eupora and preached for Bro. Phelps on Saturday. We had a great meeting. Many Christians rejoiced aloud, one was received into the church by experience, and all felt that it was good to be there. One brother said that he would not give the good he had received in that one service for all the income on his business for the next six months. Indeed "the gospel is the power of God unto salvation". Bro. Phelps is doing a great work at Eupora and Maben. God bless you and our great and good paper, The Baptist Record.

A. B. HICKS.

Aug. 19.

Three Kinds of Praying.

Luke 18:1-14.

Motto Text.—"God be merciful to me, a sinner."—Like 18:13.

This is a lesson on prayer as a means of strength when things seem to go wrong, and God does not seem to care. What three aspects of prayer does Jesus give us? (1) That of a wronged woman insisting on justice from an unrighteous judge; (2) That of a self-righteous Pharisee presenting himself as an object of divine admiration; (3) That of a humble outcast begging for mercy from God.

1.—The Persistent Widow.—1-8.

For what purpose did Jesus give this story? (v. 1). To encourage men to persevere in prayer, and not to become discouraged and cease to pray because answer is delayed. What special occasion was there for such encouragement? (see Luke 17:20-30). Men would see no signs of the fulfillment of the promise of Christ's coming and would give themselves up to worldliness. What was the character of the judge before whom the widow pleaded? (v. 2). What reason had she to think that he would grant her petition? Because the Bible enjoined upon judges the protection of widows. What did this one ask of him? (v. 3). That is, "give me what is right, and protect me from him who oppresses me." What moved him finally to grant her petition? (v. 5). Not the justice of the widow's cause, but her persistent determination to keep on coming to him until he gave her what she desired. What helped this woman to persevere? The conviction of the righteousness of her cause. Will not that help any one to hold on who prays? What did the judge say in verse 4? "He apologized to himself for seeming to do a good thing." What comparison did Jesus make between this woman and his disciples? (v. 7). What did he call them? Not only his chosen ones, but his elect, his precious ones. What is said of them? They pray continually and persistently unto him. What promise is given in verse 8? If an unrighteous judge could be moved to justice, would not God deliver and protect those who appeal unto him? Did "speedily" mean soon or unexpectedly? (see Luke 17:28-30). What does "though he bear long with them" mean? Probably "though he is slow to punish or their behalf." What did Jesus ask in verse 8? The correct rendering is "the faith," which means either faith in Christ's second coming, or the persistent faith illustrated in this story.

2.—The Proud Pharisee.—9-12.

For whom was the parable of the Pharisee and Publican given? (v. 9). Who were the Pharisees? The principal religious sects of the day. What were their chief characteristics? Self-righteousness and depreciation of every one else. Who were Publicans? Tax collectors, many of them Jews, like Zaccheus, who had accepted office from a foreign and oppressive power and had become rich by unjust collections. They were regarded as great sinners, and were despised by the people. To what place did these two men go, and for what purpose? (v. 10). It was probably about 9 a. m., one of the hours for prayer. How did he pray? He stood in a prominent position, probably close by the altar. The word means "he stationed himself,"

assumed an attitude suited and intended to attract attention. He prayed "with himself"—in what sense? He stood by himself, avoiding contact with all others, and thus was specially observed; or, he prayed to himself, talked to himself about his own virtues; or, he prayed only with himself, and not to God at all. Did he really pray at all? Not to God, but only to himself in rehearsal of his own goodness, in the attitude of prayer, and that consciously before God, yet only to gain his admiration. In essence his prayer was really a congratulation of himself because he did not need to pray. There was no petition in his prayer. Why should he ask for anything who needs nothing? Did he thank God only for being righteous? No; he also congratulated himself, as Bernard says, for "being alone in his goodness," that he was not as other men are.

What was wrong with this Pharisee religiously? He trusted in himself and despised others. There was no devotion in his religion. He performed religious services—went through the form. The proud separatist is long since dead, but does not the modern Pharisee live? Some times he seems simply to thank God in public prayer that he does not need salvation, that he is so far above others in goodness.

Read to your class Geike's version of the Pharisee's prayer: "O God, I thank Thee that I do not belong to the common herd of mankind, whom thou hast rejected—the covetous, the unjust, the adulterous. I thank Thee that I am not what so many men are, what this Publican before Thee is. He knows nothing of fasting and tithes, but I fast every Monday and every Thursday, and I give the Priests and Levites the tenth, not only of all I have, but of all my gain, which is more than the law requires."

3.—The Penitent Publican.—13-14.

What was the Publican's attitude in prayer? (v. 13). He too stood, but "afar off." The sense of guilt kept him away from the crowd of worshippers. They pressed close to the ark-end of the outer court of the Temple. He stood afar off, especially far away from the respectable Pharisee. He felt himself removed by character and condition. What marks of contrition are in his conduct? (v. 13). He stopped far behind the Pharisee, coming only to the edge of the court. He shrank from near approach to God. Nor could he in lowly penitence dare lift up so much as his eyes to heaven, far less his head and his hands; but with bent head smote on his breast in his deep sorrow, and prayed: "God, be merciful, be propitiated, to me the sinner." He singled his own sin out as exceptional. In his estimation he was the sinner. What are the marks of this brief prayer? Keen sense of personal sin, godly sorrow for sin, sincere desire to have it removed, and humble trust in the forgiving mercy of God. If you are not a Christian, try in all honesty to pray that prayer, those few words and no more, for awhile. What application did Jesus make of the parable? (v. 14). The penitent Publican was justified, that is, forgiven and accepted, and went down to his home in happy consciousness of the fact. The proud and sinful Pharisee, remained in his own righteousness, an unforgiven and unaccepted sinner. What answer will every self-righteous and penitent man receive to his prayer? (v. 14). Jesus said, "Believe me, this Publican, whom the Pharisee gave a place among the extortionate, the unjust, the impure, received mercy from God and returned to his home forgiven

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and accepted; but the Pharisee went away unjustified. For, as I have often said, every one who thinks highly of himself in religious things shall be humbled before God, and he who humbles himself shall be honored."

Calvary Baptist Church, Lincoln County, Mississippi.

This church is situated about three miles west of Bogue Chitto. It was organized by Brothers Scarborough and Johnson the first Sunday in August, 1905, with nineteen members. Two more were added to the church before the close of the year. Brother John P. Hemby served as pastor until the close of last year.

The writer was called then to become pastor.

The work progressed slowly, but the Lord has been with us.

The third Sunday in June there were three added to the church, two by letter and one by experience. We began a series of meetings the fifth Sunday in July and continued over the first Sunday of August. From the very first the Lord manifested his power to save. Sinners were converted and Christians were encouraged.

The result of the meeting was thirty-seven additions to the church, seventeen by experience and twenty by letter, making in all since the beginning of the year twenty-two by letter and eighteen by experience.

Brother J. E. Lowe did all the preaching in the revival meeting from Monday until Friday. His sermons were full of gospel from first to last. Brother Lowe is one of our most useful preachers.

Eighteen were baptized on Sunday by the pastor.

Arrangements have been made for the building a house of worship, which will be completed in September.

C. T. McKEE, Pastor.

Ebenezer.

I am with Bishop E. Gardner and the Ebenezer saints this week. This is historic ground. The church is situated in the lower edge of Amite county, and in the Mississippi Association. The church was organized about one hundred years ago. A monument is erected here to the memory of the first Baptist preacher of Mississippi. On the monument is the following inscription: "In memory of Eld. Richard Curtis, first Baptist minister in Mississippi. Born in Dinwiddie county, Virginia, May 28, 1756. Died Oct. 28, 1811." He is buried about a half mile from the church, but the monument is at the church.

Pastor Gardner is a promising young man, whom Bro. Sibly and myself ordained some years ago at Mars Hill. He has a strong hold upon his people, hence good work is being done.

Father Lansdale, the former pastor, makes his home in this community. Some years ago, when he became too old for the active ministry, this church retired him on a salary for life. Let other churches note this and do likewise by their aged ministers.

The Mississippi Association will meet here in October next in her one hundredth year, and will celebrate the anniversary of the hundred years in the Master's work. Dr. W. B. Kinabrew, a very excellent layman, is Moderator.

My brother, when she celebrates her second anniversary, you and I shall be in heaven.

J. H. LANE.

Aug. 16, 1906.

Charter of Incorporation of the Clinton Laundry and Ice Manufacturing Co.

1. Be it remembered that J. W. Provine, John James, W. T. Lowrey, P. S. Stovall, A. G. Graham, W. W. Cupit and M. Latimer and their associates, successors and assigns are hereby declared to be and constitute a body politic and corporate under the name of the Clinton Laundry & Ice Manufacturing Co., to exist and have succession for fifty (50) years, and to have its domicile at Clinton, in the State of Mississippi, County of Hinds.

2. The object and purposes of said corporation is to purchase, construct, maintain and operate a steam laundry, and to purchase, install, maintain and operate a plant for the manufacture of ice, and for the purpose of carrying out either or both of the above named purposes, the said corporation shall have the power to buy, sell, own, control, manage and operate all such property, either real or personal, and all material or appurtenances, fixtures and equipment necessary, useful or convenient to the complete carrying out of the purposes herein mentioned or incident thereto; and for the further purpose of exercising and using all of the power, right and privileges conferred upon the corporation as is provided by Chapter 25 of the Annotated Code of Mississippi of 1892, and all subsequent acts thereto.

3. The Capital Stock of said Corporation shall be \$3,000.00, with the right to increase same to \$10,000.00, divided into shares of \$25.00 each, and the corporation may begin business when 20 per cent. of the Capital stock has been paid in.

4. Said corporation shall be managed by a Board of Directors elected by the incorporators at the first meeting. Said Board of Directors shall have full and complete management of said corporation, and shall have the right to pass all necessary by-laws, to determine the number of officers and the duties of same, the manner of electing such officers, and shall fix their compensation.

5. A meeting of the stockholders for the purpose of organizing under and accepting this charter, may be held at the place and at the time, upon the call of one or more of the above incorporators, after giving one day's notice of the time and place of said meeting, in such manner as they may determine.

Crooked Creek church began her annual meeting Aug. 4 with R. J. O'Bryant to do the preaching. He went back to Sumrall Saturday afternoon to bury one of his members there Sunday and returned in the afternoon Sunday. Bro. T. J. Batten and the pastor divided time for Sunday. The people were very much pleased with Bro. O'Bryant. One by letter, two restored, ten for baptism. Closed 10th inst. I am beginning to feel proud of Crooked Creek.

R. DRUMMOND.

A Great Meeting.

We have just closed one of the best meetings that has ever been held in old Liberty church, in Rankin county, nine miles east of Jackson; not great in the number of members received, but the Holy Spirit was present with us from the very start, and the church was greatly strengthened, Christians build up in the faith, and it was our happy privilege to "bury with Christ in baptism" one of the most promising young ladies of

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the community. Brethren Scarborough and Bostick, students in Mississippi College, assisted in the meeting. They both preached the old-time gospel, and in every sermon the way of salvation was made so plain and simple that even a child could understand it. Our visible results were one for baptism and one by letter, with several who ask the prayers of all Christians in their behalf.

This is a noble church, and a strong power for God.

Fraternally,

W. D. MATHIS, Pastor.

Meeting at Lodi.

A great meeting at Lodi. Bro. T. H. Wilson is pastor. The meeting began the first Sunday in August. This scribe reached the church on Sunday night. A great congregation was present at the first service. At every service the house was full. Monday was a great Pentecostal occasion. The house was filled with the presence and power of the Holy Spirit. At the morning hour fifteen or twenty people accepted the Savior and publicly confessed Him. At night fully as many more yielded their hearts to Jesus—fathers and mothers and a great company of young men. At every service the same sweet and powerful influence pervaded the audience. Gray-haired men and women trusted Christ and told the story of a new-found trust and a joyous hope through Christ. Large numbers have been approved for baptism and the end is not yet. The people are talking religion and the power of Christ to save, everywhere. I have seen a great many wonderful manifestations of the Holy Spirit, but never anything to equal this. Groups of people are praying all over the country. At the meeting house people all over the congregation rise up and confess Christ and lead in prayer for salvation for loved ones and neighbors. It is no uncommon sight to see the entire congregation in tears and hear groans of penitence. The Lord is in the midst of the people in great power.

MARTIN BALL.

Winona, Miss.

Some Meetings.

Dear Record:

My first meeting was with the Friars Point church, and J. R. G. Hewlett is the efficient pastor. I began the meeting on Wednesday night, June 6, and closed on the 12th, with no visible results.

My second meeting was with the old Boguechitto church, and Bro. J. E. Lowe is the beloved shepherd. I began here on Saturday, June 30, and closed on Wednesday, July 4, with four for baptism and the church revived. From this meeting I attended the Convention at Vicksburg.

My third meeting was with New Zion church, in Lawrence county, where W. R. Webber is the efficient pastor, and breaks the bread of life to an earnest people and is much loved by every one of them. I began with this church on Monday, July 16, and continued four days. The church was much revived, and 23 for baptism, 6 by letter and 2 restored.

My fourth meeting was with New Zion church, in Copiah county, where the matchless Frank Tull is pastor, and breaks the bread of life to a noble band. I began with this church on Monday, July 30, and closed

out on Aug. 3d, with 1 for baptism, 2 by letter and 1 restored, and church revived. We think the meeting would have been much better if the pastor could have been with us all the time. He was taken sick on Tuesday and could not be with us any more during the meeting. His Bro., S. E. Tull, pastor of the Kosciusko church, was with us on Thursday and Friday and gave us two fine sermons, and at this writing is holding a meeting in Gallman, and we hope much good is being accomplished.

My fifth meeting was with the Cato church, in Rankin county. Bro. S. G. Pope, one of the college students, is the efficient pastor. This is one case where a prophet has honor in his own country, for Bro. Pope was raised in this church, and is now its pastor and very highly esteemed by all and is worthy of all the honors they may bestow upon him. I began with this church on Sunday, Aug. 5 and closed out on the 9th, with the church greatly revived; 18 for baptism, 1 by letter and one by statement. At the close the church gave the good old parting handshake and gave me a cordial invitation to be with them one year hence in their annual meeting.

Next week, nothing preventing, I will be with Bro. Tull at Damascus, in Copiah county; the 3rd Sunday at Bethesda, one of my own churches, and Bro. J. F. Tull will assist me, and the 4th Sunday at Terry, my other church, where Bro. R. H. Purser will assist me, and the 1st Sunday in September I will be with Bro. H. W. Rockett at Tila-toba, Miss.

To the Lord be all the glory and praise. Brethren, remember me in your prayers.

Your brother as ever,

J. A. LEE.

Good Meetings.

It was my pleasure to be with Z. Lofton in a meeting of days at Arlington church, beginning the third Saturday in July. The weather was very unfavorable, but still the congregations were good and the Lord was with us. It was a pleasure indeed for me to be with Bro. Lofton and his noble flock at Arlington. I felt like that I was at home while I was in their midst, and I shall never forget their kindness toward me.

As a result of the meeting six were baptized and two joined by letter.

At New Prospect.

Here also a good meeting was held. Congregations good. God's people revived, and four accessions, three by baptism. Bro. Lofton is the shepherd of this flock also. The meeting closed Thursday morning, and the people all said that we had a good meeting. The church showed their appreciation of my services by remembering me with a gift of \$27.50.

At Ramah.

Here we had a grand meeting. All the membership greatly revived. There were nineteen accessions, seventeen by baptism. The preaching was done by my brother, C. C. Jones, with exception of two sermons. This is my third year with these people, and we have had a hard pull, but I still have hope for old Ramah church. This is Bro. Lofton's home church, and we were glad to have him in the meeting with us.

Mississippi B. Y. P. U. Encampment.

By J. B. Leavell.

The program has continued throughout the Encampment with such power and benefit and the intense interest so strongly manifested in the beginning has so marked the closing days that the meeting was pronounced by all as the greatest ever held in the State. Dr. P. T. Hale of S. W. B. U. said: "You have gotten the best work from your speakers that I have ever seen. I have never witnessed such a meeting." Dr. T. T. Eaton of Louisville: "I never saw more cordial fellowship. There has not been a sentence said on the great doctrines; all have been true to the Book." Dr. F. L. Riley of the State University: "If I should write a history of Mississippi Baptists, I would start a new chapter with this Encampment and the Bible Evangelistic Conference. This is the greatest meeting of my life. The program has been pure gold."

On each morning of the week the early hour has been occupied by the two traveling secretaries of the Sunday School Board, B. W. Spilman and J. P. Leavell, who are specialists along the line of Sunday School and B. Y. P. U. work. Spilman's first lecture on "Covering the Lesson" was broad in its scope, scholarly in its suggestion and masterful in its thought. If every teacher in the State could hear it, the teaching of our Sunday schools would become a new factor for the kingdom. "How to plant a truth in a pupil's head so it will stick" was his theme next day, abounding in most helpful suggestions to teachers. In another hour he presented the "Normal Courses" with the attractiveness and advantages of these studies. Leavell dealt each morning with B. Y. P. U. work along practical lines in the different departments. The first hour was given to the Sacred Literature Course, Bible Reader's Course and the Conquest Missionary Course. The wonderful merit of the courses was clearly set forth and many took up work looking to graduation in them. Next his suggestions were on "Organization and Practical Questions" and the last period he used in showing the duties and opportunities of "Officers." The "Question Box" opened the discussion of many problems encountered in the work and proved very helpful in suggestions. As a result of this series of talks more than a score indicated a determination to begin a Union in their field of labor.

George T. Webb, General Secretary of the B. Y. P. U., delivered three helpful and inspiring addresses. "Loyalty to Denominational Principles" was rich in comfort, strong in admonitions and bright in its prophesy. In dealing with the subject, "Culture for Christian Service," he dwelt upon the responsibility on Christians for service and the need of Bible study as true culture in mind and heart.

The program rose to a grand climax in the closing address of the Encampment, delivered by President W. T. Lowrey of Mississippi College subject, "The Young People and Baptist Educational Interests." The speaker contrasted the religious influence of denominational schools with that of State institutions, showing that a denominational school was not only right, but indeed a necessity. He then clearly delineated the wonderful sphere of usefulness and prosperity into which Mississippi College is entering and showed what a powerful factor the Baptist Young People would be in its development. The speech was translucent in its

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depth and prophetic insight, and a motion was made and unanimously adopted to record the speech in the Western Recorder. Dr. T. T. Eaton asked the privilege of distributing it in tract form at his expense.

To deal minutely with the work of the Bible Evangelistic Conference is probably out of the writer's sphere, further than to mention the speakers and the general line of their work, and to express the profoundest appreciation and gratitude so keenly felt by all the Encampment officers and attendants. The following was read and unanimously adopted:

"In view of the very fine results that we all feel have come to us during the present Encampment from running in conjunction the program of the Young People's Encampment and the program of the Bible Evangelistic Conference, therefore be it

Resolved, That it is the sense of the Baptist Young People's Union of Mississippi that a similar arrangement should be made for the next Encampment, if it can be done."

The preaching of Dr. B. H. Carroll, D. L., can only be appreciated by those who have heard him and know his power as a theologian. His discourses were on the work of the "Evangelist." His first subject, "How Christian People May Confront Sinners of Sin." He showed the difficulty of convicting and the great convicting power of Christian living and sacrifice. He said, "There cannot be conviction in any life, deed or word without the indwelling Spirit."

Next day his subject, "Relation of Evangelists to Creeds and Confessions of Faith," took the speaker through a thorough study of the Scriptures forming our creed. The Evangelist must have a creed.

The distinguished man of God possibly never preached a greater sermon than on the subject, "Obligation of the Evangelist to Interpret the Cross." He stressed some points of the tragedy, "the period of darkness" being his vital theme. Oh! how we thanked God for the great gospel of the atonement.

Overflowing eyes and hearts found expression by shaking the hand of the speaker, who had given his hearers a new vision of the glorious gospel of our Christ.

Next day Dr. Carroll spoke on "The One Equipment of an Evangelist Essential: A Personal and Genuine Experience of Religion." His series of great sermons closed with his sermon on "Heaven," in which he spoke of the place, conditions, states and things in the glory land, and indeed Heaven was nearer and dearer as we prayed to "love His appearing."

The helpful series of talks by Bro. Austin Crouch of Birmingham cannot be too highly praised. He dealt with the "Plan of Salvation and How to Teach It," in several discourses, all rich in truth and full of practical suggestions to soul winners. His forceful speaking and earnestness combined with his zeal for reaching the lost, strengthened all his hearers in determination and skill. Thank God for his work!

Dr. Grayett of Denver, Col., and Bro. Dew of Missouri, both men of great success in evangelistic work, did most earnest and efficient work in expounding the scriptures along lines related to the subject of Evangelism. Their teaching was thorough and practical and their work will stand. We pray God they may come to us again.

Dr. T. T. Eaton remained until the close of the meeting and made several addresses

after his sermon on Sunday.

The following was adopted:

"Resolved, That we, the B. Y. P. U. Encampment, take this means of expressing our appreciation and gratitude to the program committee for their faithful work, to the citizens of Blue Mountain for their kindness, to the Bible Evangelistic Conference for their presence and co-operation and to all the speakers for their earnest, soul-stirring and instructive sermons and addresses."

Committee on nominations reported, viz: Place—Blue Mountain, Miss. Permanent.

Time—Tuesday, July 30, to August 28, 1907.

Program Committee—B. G. Lowrey, J. N. McMillin, W. M. Burr, Arthur Flake, L. P. Leavell.

Executive Committee—W. M. Burr, Greenwood, Chairman; J. E. Byrd, Mt. Olive; B. G. Lowrey, Blue Mountain; Arthur Flake, Winona; T. T. Martin, Blue Mountain; L. P. Leavell, Oxford; W. T. Hudson, West Point; J. W. Dickens, Crystal Springs; W. A. Hewitt, Columbus; and officers of the Convention.

B. G. Lowrey said: "I want each of you to bring six folks with you next year. We are going to provide for you. I don't begrudge a moment of my time spent for this meeting."

Oh! words cannot convey an adequate conception of the deep spirituality, the good fellowship, the solid instructiveness and good seed sowing of this first Encampment and we bespeak the prayers of every reader that God may stamp His approval upon this meeting—and lead five thousand to Blue Mountain next year, and use the Annual Encampment of Mississippi B. Y. P. U. as a mighty factor in the bringing of His kingdom on earth.

Sturgis Tabernacle Meeting.

It was my pleasure to be for eight days in the great Sturgis tabernacle meeting, Sturgis, Miss. Rev. Tom Tomlinson, a graduate of Mississippi College, is pastor of the church. Bro. Tom is a deeply consecrated man of God and is bringing things to pass in those parts. He will enter the Seminary this fall and will be heard from in the future. There were about 40 conversions and many reclamations up to the time I left. The pastor continues the meeting.

G. W. RILEY, Jackson.

Sallis.

Our series of meetings closed at Long Creek Baptist church July 27. Though only three were baptized, we had a glorious meeting. Bro. M. K. Thornton of Starkville assisted the pastor, Bro. T. R. Paden. Bro. Thornton is one of the most prayerful and consecrated men I ever knew. Our meeting was great, and I believe we will yet see more results. One already realized is a lady's prayer meeting. Bro. Thornton is now at Ethel assisting Bro. Vanlandingham, and Bro. Paden is at New Salem assisting Bro. Wilson. May God bless both churches abundantly.

A great revival was received at Springdale church. Bro. Paden helped Bro. Wilson there in a meeting which closed Aug. 5. Four were received for baptism.

God bless the Baptist and all its readers.

A FRIEND.

Aug. 10, 1906.

Aug. 16, 1906.

THE BAPTIST RECORD.

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Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise,' and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

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Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

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Time and Place of Associational Meetings.

August

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

September.
Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. & M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Oxford, Yocona church, near Taylor, I. C. Railroad, Wednesday, 5th.

Columbus, Maben, Southern Railroad, Thursday, 6th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Echu, M. J. & K. C. Railroad, Tuesday, 11th.

Tishomingo, Kossuth, Wednesday, 12th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklin, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. & S. I. Railroad, Tuesday, 16th.

Pearl Leaf, Wednesday, 17th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Unity, Jefferson county, Thursday, 20th.

October.
Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Choctaw, Salem, Kemper county, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tockish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Deer Creek Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, Wednesday, 17th.

Lawrence County, Skiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 40 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogone Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

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WOMAN'S WORK.

Mrs. J. T. JOHNSON, Editor.

P. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

Women's Central Committee:

Mrs. E. W. Spencer, President,
Meridian. Mrs. W. R. Woods,
Secretary, Meridian.Report of Secretary of Central
Committee for Quarter End-
ing July 1st, 1906.

Aberdeen Association.

Nettleton Church—

Yang Chow Hospital—\$ 5.00

Home Missions—5.68

Home Uses—34.00

Aberdeen Church—

Orphanage—32.00

Home Uses—221.70

Pontotoc Church—

State Missions—10.00

Home Uses—7.00

Bogue Chitto Association.

S. McComb—

Home Uses—121.30

Miss. College—2.00

E. McComb—

Home Uses—337.72

Orphanage—48.30

Foreign Missions—12.00

State Missions—15.00

1st McComb—

Home Missions—5.00

Home Uses—12.50

Chickasaw Association.

Cherry Tree—

Foreign Missions—10.70

State Missions—6.00

New Albany—

Home Missions—22.50

Home Uses—18.00

Orphanage—70.15

Carey Association.

Centerville—

Foreign Missions—10.25

Central Association.

Utica—

State Missions—30.00

Foreign Missions—63.20

Home Missions—46.25

Home Uses—13.00

Yazoo City—

Foreign Missions—10.00

Home Missions—10.00

State Missions—10.00

Margaret Home—

Peulah—2.50

State Missions—5.00

Raymond—

Foreign Missions—5.75

Foreign Missions—33.50

Home Missions—21.00

State Missions—11.00

Home Uses—10.15

Margaret Home—

Clinton—5.00

State Missions—7.65

Calvary, Vicksburg—

State Missions—3.87

Home Uses—123.15

1st Church, Jackson—

Home Missions—30.50

State Missions—40.25

Home Uses—85.00

Orphanage—5.00

S. B. T. Seminary—

Gleaners, 1st Church—

State Missions—1.50

| | | | |
|-----------------------------|--------|---|--------|
| Home Uses | 3.60 | Orphanage | 6.50 |
| Orphanage | 8.50 | Fair River Church— | |
| Columbus Association. | | Orphanage | 5.00 |
| Macon— | | Lawrence County Association. | |
| West Point— | | Monticello— | |
| Foreign Missions | 5.00 | Foreign Missions | 1.00 |
| Foreign Missions | 7.40 | Home Missions | 2.00 |
| State Missions | 8.70 | State Missions | 1.00 |
| Starkville— | | Home Uses | 11.17 |
| Home Missions | 25.00 | Prentiss— | |
| Brooksville— | | Foreign Missions | 2.50 |
| State Missions | 4.15 | Home Missions | 2.50 |
| S. E. Columbus— | | State Missions | 2.50 |
| Home Uses | 53.30 | Home Uses | 400.00 |
| Coldwater Association. | | Prentiss Sunbeams— | |
| Senatobia— | | Home Missions | 8.50 |
| Home Uses | 40.00 | State Missions | 1.00 |
| Copiah Association. | | Lauderdale County Association. | |
| Gallman— | | South Side Church, Meridian— | |
| State Missions | 4.25 | Home Missions | 5.00 |
| Foreign Missions | 8.50 | Foreign Missions | 5.00 |
| Xmas | 2.25 | Home Uses | 48.10 |
| Hazlehurst— | | Oak Grove Church— | |
| Home Missions | 35.00 | State Missions | 5.00 |
| Foreign Missions | 45.00 | Home Uses | 50.25 |
| State Missions | 68.00 | L. A. M. S., 1st Church, Merid- ian— | |
| Orphanage | 50.00 | Mountain Schools | 10.00 |
| Wesson— | | State Missions | 77.65 |
| Foreign Missions | 3.00 | Training School | 25.00 |
| State Missions | 25.25 | Orphanage | 10.00 |
| Home Uses | 5.25 | Mrs. Smith, Yang Chow. | 5.10 |
| Crystal Springs— | | Willie Smith, Margaret | |
| Home Missions | 25.00 | Home | 2.00 |
| State Missions | 18.00 | Mississippi Association. | |
| Wesson Sunbeams— | | Gloster— | |
| State Missions | 5.00 | Foreign | 5.70 |
| Orphanage | 39.00 | State | 7.00 |
| Home Uses | 1.95 | New Liberty Association. | |
| Chickasaw Association. | | Home Missions | 15.00 |
| Salem Church— | | Oxford Association. | |
| Home Missions | 3.55 | Oxford— | |
| Home Uses | 25.05 | Foreign Missions | 10.00 |
| Shubuta— | | Home Missions | 2.35 |
| State Missions | 3.10 | Home Uses | 45.50 |
| DeSoto— | | Pearl Leaf Association. | |
| State Missions | 4.75 | Mt. Olive— | |
| Quitman— | | State Missions | 3.00 |
| State Missions | 6.50 | Foreign Missions | 3.00 |
| Deer Creek Association. | | Pearl River Association. | |
| Cleveland— | | Oloh— | |
| Home Uses | 225.00 | State Missions | 4.80 |
| Indianola— | | Home Uses | 5.25 |
| State Missions | 8.10 | Holly Springs— | |
| Home Uses | 212.00 | Home Uses | 0.00 |
| Greenwood— | | Ministerial Ed. | 17.00 |
| Home Uses | 315.00 | Strong River | 6.50 |
| Orphanage | 25.00 | Home Uses | 27.84 |
| Pearl River Association. | | State Missions | 21.50 |
| Oloh Church— | | Sipsey Association. | |
| State Missions | 4.80 | Rye— | |
| Home Uses | 5.25 | State Missions | 2.00 |
| Lebanon Association. | | Tishomingo Association. | |
| Laurel— | | Corinth— | |
| State Missions | 40.00 | State Missions | 10.00 |
| Home Uses | 30.20 | West Judson Association. | |
| Orphanage | 10.10 | Tupelo— | |
| Columbia St., Hattiesburg— | | Foreign Missions | 20.20 |
| State Missions | 41.25 | State Missions | 14.00 |
| 1st Church, Hattiesburg— | | Home Uses | 8.00 |
| Home Missions | 42.36 | Yazoo Association. | |
| State Missions | 11.66 | Winona— | |
| Home Uses | 82.75 | State Missions | 12.15 |
| Orphanage | 60.00 | Home Uses | 100.00 |
| Ellisville— | | Lexington— | |
| State Missions | 30.00 | State Missions | 5.00 |
| Lincoln County Association. | | Yalobusha Association. | |
| Brookhaven— | | Hardy— | |
| Foreign Missions | 47.75 | Foreign Missions | 4.00 |
| Home Missions | 15.15 | Tulstoba— | |
| State Missions | 5.00 | Foreign Missions | 3.00 |
| Home Uses | 23.10 | Xmas | 3.00 |
| Orphanage | 5.00 | Grenada— | |
| Big Springs— | | | |

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|-----------------------|----------|
| Home Missions | 14.55 |
| Home Uses | 32.30 |
| Spring Hill Church— | |
| Home Missions | 3.67 |
| Home Uses | 2.00 |
| Orphanage | 10.05 |
| Totals— | |
| Home Missions | 853.56 |
| State Missions | 590.78 |
| Foreign Missions | 304.00 |
| Xmas Offering | 16.00 |
| Home Uses | 3,227.51 |
| Orphanage | 384.45 |
| Mississippi College | 2.00 |
| Ministerial Education | 9.00 |
| Margaret Home | 14.00 |
| Training School | 25.00 |
| Yang Chow Hospital | 12.50 |
| Mountain Schools | 12.00 |
| Theological Seminary | 7.50 |

Grand total for all purposes—\$4,958.30

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to July 6th. \$47.05
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10th., 13th. \$21.80
Portland, Ore., and return on sale June
15th., 22nd. \$62.50
Ravenscroft Springs, Ark., and return on
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Salt Lake City and return, on sale
daily. \$13.00
Washington, D. C. and return. \$23.35
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Extempore Listening.

In the late discussion before the Unitarian Club as to the comparative merits of extempore and written sermons, Rev. Brooke Herford touched upon a thought that deserves emphasis. He says: "It occurred to me that there might be something said, distinctly in connection with the value and power of sermons, upon extempore listening. I am inclined to think that a great deal of this present craving for special vivacity of manner arises from the listening of the present day being so largely extemporaneous. Did it ever occur to you that listening, in order to be worth much, needs preparation for, as much as speaking, and that there are a great many persons who listen extempore, who never think upon these great topics upon which they expect the preacher to speak, up to the last moment of entering the church?"

A great deal is written and said in these days about how to preach. In the days of Christ and Paul what to preach seemed of vastly more importance. How to listen, what preparation of mind and heart is needful, what attitude toward the truth—these are more important questions than extempore or written preaching. "Take heed how ye hear," is a divine injunction; "Take heed how ye preach," is a human command. When the sower went forth to sow, he was as faithful to one kind of soil as an-

other. The seed was as good, the action as graceful, but much of the labor of the sower and the vitality of the seed was wasted, because of the birds and the soil. Soil pressed by busy feet and laden wagons six days in the week is well fitted to be a table in the wilderness for unclean birds the seventh day; soil that is thin by reason of an understatement of rock is just the place to destroy seed. Soil that is already mortgaged to weeds has nothing left for the seed. The soil needs preparation quite as much as the sower and the seed.

The family altar at each end of the daily furrow will keep the birds away. An hour a day of Bible study and prayer will bar out the traffic of the world. A practical application of truth already accepted will break up the fallow ground, and kill out the weeds that spring up and choke the harvest that is unto life.

Peter, on the day of Pentecost preached to prepared hearers, "devout men, out of every nation under heaven." Paul on Mars Hill preached to extempore listeners. "For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." When Peter's audience heard the truth, "they were pricked in their heart and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?' In Athens 'When they heard of the resurrection of the dead some mocked; and others said, we will hear thee again of this matter.'"

Brethren in the pew, the graduate of a fishing boat can succeed with a devout audience, but a graduate of Gamaliel's school will fail with an Athenian audience. "Take heed how ye hear."—Watchman.

The Man in the Moon Saw.

By Henry Sheets.

Dishonest people in church. Baptist churches almost dead. Pastors who failed to attend their union meetings regularly.

Preachers trying to explain away immersion from the Bible. Church members who sell their fruit and grain to the distiller.

Baptist preachers who are more earnest in teaching baptism than missions.

Baptists who patronize the ball-room and gambling table. Members in our churches who pay more for tobacco and snuff than they do to the Lord.

Churches that had almost wholly given up the discipline of unworthy members.

Christians trying to get to heaven outside the path of duty.

Members whose chief characteristic was, doing little but complain.—Biblical Recorder.

He Thought He Was in Heaven.

Dr. L. G. Broughton spoke of the Tabernacle Infirmary and school for the training of nurses. He told of how the girls who were sent there were trained to use

their Bibles in curing sin-sick souls as well as their knowledge in caring for the ailing bodies of men. He told about an old soldier who was injured just outside the city of Atlanta, and who was refused admittance into the city hospitals because he had been injured outside the city. He was being cared for in a negro shanty. When he heard of it he had an ambulance sent for the old man and had him brought into the Infirmary. He was unconscious and remained so for several days. He visited him every day, and left instructions with the nurses to call him the moment the old man became conscious.

One morning he received a telephone message that the old man was conscious. He hurried over home and had a talk with him. The poor old man wept when he saw him, and said: "Doctor, when I first woke up here and saw the white beds and the clean walls and these girls in their spotless dresses and white caps, I thought I had died and gone to heaven, and they were the angels."

"That is just what they are, brethren; angels of mercy," said Dr. Broughton, "and we ask an interest in your prayers."

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Deaths.

Mrs. M. A. Guyce.

Gone Home. Out of her modest and humble earthly home and away from her dear children and friends, has gone our honored sister Mrs. M. A. Guyce in that home above that house not made with hands eternal in the heavens. Her death occurred at 3:15, A. M., on Friday June 15th, 1906. The funeral service was conducted by her pastor, Rev. J. A. Hackett from her late residence in Enterprise and her remains were followed by a large concourse of sympathizing friends to the village cemetery where they were recently laid to rest beneath the stately archangel's trumpet that shall awaken once for all the sleeping dead of the nations. Our sister was Miss Alexina Melton, daughter of Mr. & Mrs. Thos. Melton. She was born in Enterprise Sept. 13, 1840, subsequently removed to Homewood, Scott Co. Miss, where she grew to womanhood. She was converted and baptized at the age of 13 under the ministry of that earnest and faithful man of God Rev. Z. T. Paulkne, whom she ever held in cherished affection. She was married on Dec. 11th, 1883 to Mr. W. A. J. Guyce who preceded her some 14 years to the home beyond.

This good woman leaves to mourn their sad loss two of her own and four step-children, Old, Emma and Mittie who made their home with her and Mr. W. H. Guyce, Benton, Tex., & Madams, Mattie George and Bettie Boyd who are married and live in Enterprise. She also leaves two sisters Mrs. E. J. Dear of Enterprise and E. T. Brown of Homewood, and one brother Mr. Allen Melton of Pulaski with a large number of other relatives and friends.

Sister Guyce's career was a fine demonstration of what may very properly be called the "simple life." A Christian from her youth and transparently innocent and conscientious she was free strenuous in her simplicity of correct Christian living. Her life was never vacant at church, at the Sunday School or Society when it was practicable for her to be there and her ready promptness and presence was an inspiration as well as a practical help. She was a great comfort to her pastor who spent many profitable moments with her in her home and especially during her last sickness.

She was greatly loved by all of her children for whom she had the greatest affection and care.

Her death was such as might be expected as the finale of such a life, calm and beautiful as a morning in May. Her children were with her in loving attention to her latest admonitions and receive her last blessing. Up to the last she retained a vivid consciousness and spoke clearly and distinctly to the final word and when she had uttered her last counsel given her last blessing and whispered her last good bye she "gathered up" as it were the drapery of her couch and laid her down to pleasant dreams but a dream more beautiful than earth can know, the happy reality of heaven.

HER PASTOR.

Back to Nature.

The current jest that the next outdoor marital is to be en-

ty and charm. From the middle of the last century to the present time we have always had some voice of power calling us back to nature; Audubon, Emerson, Bryant, Thoreau, Muir, Burroughs, Torrey, Gibson, Seton, Sharp, but in the last decade the general impulse has taken on the aspect of cult which we fancy, has no counterpart elsewhere. From "We Americans and Other Animals," in The Century, titled: "How to tell the animals from the wild flowers," emphasizes the extent to which the systematic study of nature is being carried on in America. Hardly a phase of wood or field or marsh or coast life, whether flowers, trees, mushrooms, insectivora, sea shells, big and little game, or pets, but has had its turn of late years in the scrutiny and classification of some devoted student. The often arid region of botany and zoology have increasingly been under literary irrigation, and have taken on a new fertility.

Peru has been the most devoted to the church of all Catholic countries, and Arequipa the most Catholic city in the world. In Arequipa the very streets smell of the incense, churches are everywhere and processions of daily occurrence. It was impossible to sell one Bible in that city. Now a request has gone to Rev. J. S. Jarrett, a missionary from Arequipa, asking for a Protestant preacher, and one of its leading citizens offers to help support him.—Western Recorder.

A Sure and Perfect Cure.

Does this strike you? "My wife and child were afflicted with chills and fever from August to December. Nothing did them any good until I obtained a bottle of Hughes' Tonic. They used three bottles, and have not had a chill since. Am convinced of its value, and consider it a sure cure for chills and fever. Sold by Druggists—50c. and \$1.00 bottles.

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ROBINSON-PETTET CO., (Inc.)
LOUISVILLE.

An old man lay on his deathbed, and beside him was his son, a worldly-minded youth. The father, who had long yearned for his boy's conversion, now asked him to grant a favor ere he died; and the dying request could not be refused. This request was a strange one.

"Promise me," said the old man, "that for six months after my death you will retire to my room for a half-hour every day and think."

"And about what?" said the son.

"That I leave to yourself" answered the father and soon after died.

The youth kept his promise and for some time had no difficulty in passing the half hour. But soon the thought of eternity, and the condition of his soul, came up before his mind. His

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and other drug habits cured in four weeks. Patients do not suffer as they do at many institutions. Comfort of patients carefully looked after. Sanitarium is home-like and pleasant, and not a prison, as some imagine. Treatment entirely free from any harmful results. Static electricity for treating nervous diseases. For full particulars call or address The Victor Sanitarium or Dr. B. M. Woolley, Lock Box 387, Atlanta, Ga.

father had taken care that the lad would have time to think; and ere long the half-hours had lengthened into hours, as he sat thinking on his eternal well-being. Thus he was led to the Bible to believe on Jesus and was saved.

Could you bear to be alone for half an hour, pondering the great question, "Where will I spend eternity?"—Journal and Messenger.

MANY DELIGHTFUL SUMMER RESORTS

With the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness," are located in the Highlands and mountains of Tennessee and North Georgia, along the lines of the Nashville, Chattanooga and St. Louis Railway.

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Important To Public.

The Queen and Crescent Route takes pleasure in announcing to its many patrons that on August 18th it will operate a specially low rates round trip excursion from points on the New Orleans and Northeastern and Alabama & Vicksburg Roads as follows:

| | |
|-------------------------------|---------|
| To Norfolk, Va. | \$18.00 |
| Old Point Comfort, Va. | 18.00 |
| Virginia Beach, Va. | 18.00 |
| Ocean View, Va. | 18.00 |
| Roanoke, Va. | 18.00 |
| Hot Springs, Va. | 18.00 |
| Wrightsville, N. C. | 18.00 |
| White Sulphur Springs, W. Va. | 18.00 |
| Asheville, N. C. | 14.00 |
| Hot Springs, N. C. | 14.00 |
| Tate Spring, Tenn. | 14.00 |
| Monteagle, Tenn. | 11.40 |
| Lake Toxaway, N. C. | 15.45 |
| Chicago, Ill. | 15.00 |
| Cincinnati, Ohio. | 14.00 |
| Louisville, Ky. | 12.00 |
| St. Louis, Mo. | 12.00 |

The above tickets are good in sleeping cars or coaches with final limit of September 2nd, 1906.

Tickets sold at the above rates will be good in regular trains, on which are carried Pullman sleepers, first class coaches, and dining cars.

Your particular attention is called to the very extensive list of points to which these low rate tickets will be sold, and the excellent opportunity offered to persons desiring to take their vacations to do so at an extremely low cost.

Detailed information will be furnished on application to any agent of the Q. & C. Route.

How Do We Look at It?

No man deserves to live upon earth at all who lives as though this world was all. The individ-

ual who in a moral sense builds here below instead of pilgrim-like, simply pitching his tent upon earth, will finally be mocked by the utter ruin of all proud architectures.

Here, we have no continuing city, but at most an encampment in the desert, a collection of tents which shall be struck. The early Greek philosophers in their crude way sought for the principles of

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In 30 years quinine has fallen in price from \$5.00 an ounce to 16 cents. Why? Because it can't cure Fever. Mark our prediction:—It will be worth less than 10 cents a pound in 10 years. But Johnson's Chill and Fever Tonic will cure Fever every time. Sent on trial to any man, anywhere, to be paid for after it has cured. Price 50 cents. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

the Changeless behind the changeless. What they in their blindness groped after, the Bible clearly reveals, namely, the abiding of a personal God, whose arms bear creation up, and whose heart hears creation's cry.

The only "Changeless" is the Creator. Since God is, and is forever, the transitoriness of worldly things can have no terrors for the believer.—New York Observer.

Pass a Good Thing on.

P. O. Hanlon, Providence, R. I. writes: "I got a box of Tetterline from a Cincinnati drummer, and gave part of it to a young lady who had tried almost everything to remove Pimples and an eruption from her face. Two applications of Tetterline completely cured her. The best remedy for all forms of skin disease. Get from your druggist or send 50c for a box to J. T. Shephard, Mfr, Savannah, Ga.

\$100 Dr. E. Debehon's Anti Diuretic may be worth to send you more than \$100 if you have a child who is suffering from incontinence of water during sleep. Cures old and young alike. Its arrival is the trouble at once! Sold by

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Bethlehem Church.

We have just closed a meeting of days with the above named church in Simpson county. Visible results: The church seems to be stirred and twelve were added to the membership, nine were received for baptism, two by letter, and one by restoration. Eld. H. K. Farmer, of Westville, is pastor. This is a weak church, yet they have some of the "salt of the earth" among their members. Many precious memories of this great meeting will follow us.

We tried to preach the gospel, the Lord blessed it, and Christians rejoiced in it and sinners received it and were led to accept Christ.

We go next week to assist Eld. J. C. Buckley in a meeting at Poplar Springs church, 12 miles east of Hazlehurst. Pray for us. D. W. McLEOD, McComb, Miss., Aug. 3, 1906.

Providence.

We began a meeting with Providence church on the Monday after the 5th Sunday.

Rev. W. R. Cooper did the preaching, and Julius S. Rushing led the singing. We had good interest from the first. The people enjoyed the preaching by their old pastor, who preached the gospel with great power.

The church was greatly revived and seems to be in a better condition to do the Master's will.

The church gave Bro. Cooper \$24.25 and Bro. Rushing \$6.00. Then decided to raise the pastor's salary \$30.00, and made him rejoice in receiving \$35.00, which pays up the salary to date. In all the church raised \$78.00.

We closed on Friday by baptizing two young ladies. The church received 4 members in all.

Yours in the work,
B. A. McCULLOUGH

Saw it in The Baptist Flag.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms.

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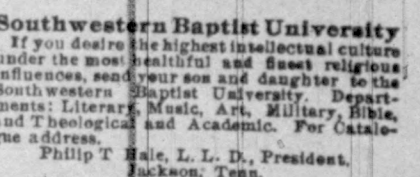
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HER PASTOR.

Back to Nature

The current jest that the next outdoor manual is to be en-

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Some Good Meetings.

Since I saw you at Vicksburg I have held three meetings. The first was with Bro. Morgan in North Carrollton, Miss. The meeting had not been announced until the day it began, and the congregation had to be drummed up, and besides that it was a rainy week. We began on Sunday night and closed the next Sunday afternoon. The meeting was just reaching high tide when we had to leave and meet another engagement. Some of God's own chosen people are in North Carrollton. Every time I think of that closing service I see two children, a little boy and a little girl, with their little hands upraised asking to be remembered in prayer. I am still praying that God will convert those children. Morgan is a fine fellow and his people love him very much.

When I left Carrollton I came to Alabama, where I have been holding meetings since. My first was with G. W. Kerr, at Shiloh, in Tuscaloosa county, where we had a very fine meeting, notwithstanding it rained until the middle of the week. There were quite a number of conversions, among them a Methodist fellow who had been a member of that denomination for fifteen years. Like many other poor fellows, no doubt, sprinkled in infancy and raised up in the church "having a form of godliness," and not knowing the power thereof. There is nothing that touches my heart more than to think of men thus bound over to Satan by the very thing that proposes to save them. God have mercy on every other man who is thus deceived!

Last week I was with J. M. Mills at Hebron, Pickens county, Ala., where we had one of the finest meetings I have ever been in. Men and women prayed and wept over the lost, and God heard their groans and prayers and saved many. Nine were baptized and the church was thoroughly revived. Mills is a fine yoke fellow.

LATER.—Dr. Baird says there had been only one baptized into this church in ten years.

We began last night at this place. The service was almost rained out: had about a dozen men, no ladies at all. Pray for us that the Lord may use us here for the salvation of many precious souls.

My time is taken until October 1st. Brethren wanting me after that date can address me at Clinton, Miss.

Yours for His sake,
A. T. CAMP.

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| | No. 2. | No. 4. |
|--|-------------------------|-------------|
| Mobile. | 7:00 a. m. | 4:30 p. m. |
| Ar. Beaumont. | 9:45 a. m. | 7:10 p. m. |
| Ar. Hattiesburg. | 12:10 p. m. | 8:25 p. m. |
| Ar. Ellisville. | 12:40 p. m. | |
| Ar. Laurel. | 11:30 a. m. | 8:45 p. m. |
| | No. 6. | |
| Ar. Laurel. | 11:30 a. m. | 5:30 a. m. |
| Ar. Newton. | 1:50 p. m. | 8:00 a. m. |
| Ar. Louisville. | 4:45 p. m. | 11:00 a. m. |
| Ar. Louisville. | | 11:10 a. m. |
| Ar. Ackerman. | | 11:10 p. m. |
| Ar. Mathiston. | | 12:55 p. m. |
| Ar. Houston. | | 2:18 p. m. |
| | No. 8. | |
| Ar. Houston. | 6:30 a. m. | 2:18 p. m. |
| Ar. New Albany. | 8:45 a. m. | 4:40 p. m. |
| Ar. Middleton. | 11:10 a. m. | 7:00 p. m. |
| Sunday only 11:00 a. m. Daily except Sunday. | | |
| | No. 5. | No. 9. |
| Ar. Middleton. | 6:30 a. m. | 1:20 p. m. |
| Ar. New Albany. | 8:45 a. m. | 3:37 p. m. |
| Ar. Houston. | 10:53 a. m. | 6:05 p. m. |
| Ar. Houston. | 10:53 a. m. | |
| Ar. Mathiston. | 12:12 p. m. | |
| Ar. Ackerman. | 1:05 p. m. | |
| Ar. Louisville. | 2:00 p. m. | |
| | No. 1. | |
| Ar. Louisville. | 2:10 p. m. | 8:30 a. m. |
| Ar. New Albany. | 5:20 p. m. | 12:01 a. m. |
| Ar. Laurel. | 7:45 p. m. | 2:20 p. m. |
| | No. 3. | |
| Ar. Laurel. | 7:00 a. m. | 2:20 p. m. |
| Ar. Ellisville. | | 1:00 p. m. |
| Ar. Hattiesburg. | 7:20 a. m. | 1:15 p. m. |
| Ar. Beaumont. | 8:40 a. m. | 4:00 p. m. |
| Ar. Mobile. | 11:39 a. m. | 6:45 p. m. |
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Monteagle Notes.

The past week has been unprecedented in the large number of arrivals. Among those who have come for relief is that splendid young wife of our young brother Mims, of Utica, whose precarious condition has been so alarming to her friends and relatives. I am happy to be able to say that her physician, Dr. Drake, a brother of unrivalled experience and successful career, has communicated the fact to me, that her recovery is certain.

The wife of our dear brother Leavell, deceased, and my beloved pastor while at Natchez, and the dearest friend I ever had, because he aided me in the education of my daughters, was very ill. But through the ministrations of her kind, affectionate, and cultured daughters, has been nursed back to health and strength.

I am proud to see the desire here so strongly developed to aid the colored people morally, who have come here as cooks, waiters, etc. Our good brother Pilcher believes strongly in the Christian culture of the colored race. He stated before a large audience of the colored people assembled in the great Auditorium, when reported slain at the bloody battle of Perryville, that the negroes held a large meeting in the city of Nashville, and passed resolutions agreeing to wear crepe in memory of this matchless Christian soldier, who commenced at the early age of 18 years, to teach this race the precepts of Christ's gospel.

I thank God that thousands of consecrated, Godly men and women in our Southland are arousing from their religious stupor and indifference to this God-ordained purpose. It is a shameful truth that thousands of misguided membership in all the evangelical churches of our land, do not feel and see that this is their religious duty. Christ our divine Lord came here and formed a kingdom and made all its laws so plain, that any sane man can understand the conditions of citizenship. The gospel is the good news for all races and conditions of fallen humanity. Christ is the central power of this kingdom. And after three and one-half years of constant and laborious work, issued a parting message to a perishing world and would to God I had the power to burn it into the consciousness of men with a pen of hot iron so it might arouse them, to the obligations and responsibilities of Christian life. But I say it with almost an aching heart that the Mohammedan knows more about the Koran than many professing Christians about God's word. God in the early ages of man's redemption, under the Jewish history, delivered the most peremptory command that each

Israelite as he went into the temple at each morning and evening service that he should repeat the scripture found in Deut. 6 chapter from the 4th to 9th verses. Oh, that we could get our people to read God's word daily. How much better would they obey the marching orders of our great Captain of our salvation.

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2 Packages make nearly a Gallon.
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Stir the contents of one package into a quart of milk and freeze. No cooking or heating, no eggs, sugar or flavoring to add. Everything but the ice in package.

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As I returned from the interior with Brothers Chambers and Lake, I found your letter awaiting me. I was glad to know that you could see the world with clearer vision. You do not know how glad we all are that you are seeing now, and will soon be back with us in the work. As soon as I learned that your eye had been successfully operated on, I told the cook, and she seemed to rejoice with us, saying, "so quickly." May you both grow in strength and vigor, so that you can return and give yet many more years to the work here. We all need you, both foreign and natives.

Since coming here, we have had much to do, and many things to encourage us. All of our co-laborers reached here the 12th of April. Before this I had been away some weeks in the country. Brother Roach went with me. We had a good trip, both of us thoroughly enjoyed it. As soon as the others reached here, I felt that my hands were more fully loosened for the preaching work than they had been in almost a year and a half. I was glad to be able to turn my efforts more fully to preaching. Brother Roach and I made preparations for another country trip which we took. He was not so well on this, and it rained every day, hence he did not enjoy the second tour quite so well, but I was in fine condition for the work as I have been all the spring. As soon as we returned Brothers Chambers and Lake arrived, and I made hasty arrangements for my third trip for this spring. We passed over all the field, spending a short while at each station with the exception of Lung-te'en. Such rapid traveling where so much needed to be done was not satisfactory to me, yet I did the will of my visitors as I felt that they would not come soon again, and I wanted them to see as much as possible out of the time allotted to the trip. I could not look into the work with my knowledge of the field with the time spent, yet we did good I am sure, and there shall be fruit that will follow. Brother G. was greatly impressed with the possibilities of the field, and realizes that these possibilities carry their dangers. He thinks that the dangers are very great, yet he says that we have unquestionably the greatest field in China.

I have noticed this spring a greater number than ever before studying the doctrines. There seems to be a greater general interest in the Gospel than ever before. I am personally watching every one who joins, and I cannot say that all are true in motive or life, but Paul could not say this of those whom he

saw come into the churches. There have already been one hundred and fifty baptized on the field this year. I am sure there was never a time when more care has been used to find out those who are truly seeking the Lord and have believed unto the saving of their souls. I am anxious that we may be able to use these boundless opportunities in a way that will meet the present needs and will also make possible greater opportunities. I hope that you may find some one who would like to join us here. Should we be able to open up educational work here, one man's time will certainly be needed, and again as the work advances on the field, we need to be strengthened, and still again some of us will need to take our furloughs soon. You may be used of God to turn the heart of some one to this field.

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Lv. Gulfport 7:30 a.m. - 4:15 p.m.
Lv. Hattiesburg 10:35 a.m. - 7:25 p.m.
Ar. Jackson 2:05 p.m. - 10:50 p.m.

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No 101 **No 102**
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10:47 a.m. Lv. Columbia Lv. 3:05 p.m.
2:45 p.m. Ar. Gulfport Lv. 11:30 a.m.
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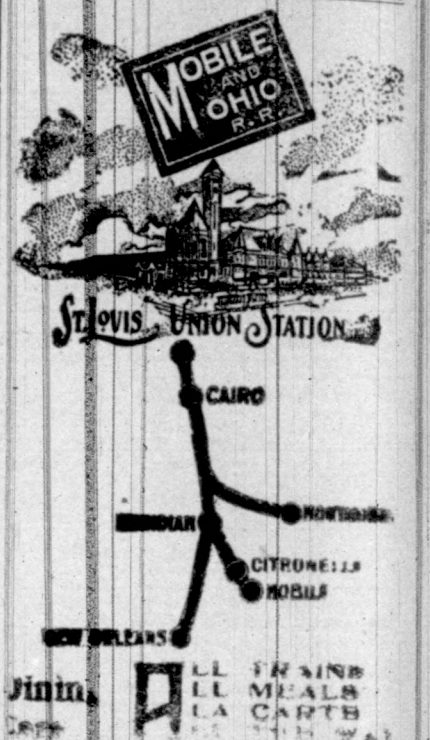
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